

The Bible Echo, vol. 14

Bible Echo

Ellet Joseph Waggoner

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1899

April 3, 1899

"The Reality of God's Gift" The Bible Echo 14, 14.

E. J. Waggoner

As we have freely received, so are we freely to give. That is, we are to give as much as we have received, and on the same terms. We have received everything; we are to give everything. The fact that we do not have a big stock to carry about with us to exhibit, does not prove that we have nothing. God is our treasure house. "The unsearchable riches of Christ" are all and always "in Him," for "in Him are all things created," and "in Him all things consist," and He is ours. He saves us the trouble of looking after and caring for our vast property, while we have all the use of it on demand. He says, "Concerning the work of My hands, command ye Me." *Isaiah 14:11*. These are realities, and not empty words. *BEST April 3, 1899, par. 1*

In all this God is trying to teach the world that "a man's life consisteth not in the abundance of the things which he possesseth" or seemeth to have. He would have us know, and teach others, that He cares for us, and keeps us. He would have all man know that all things come from Him, so that all may give Him glory, by receiving from Him the things that He gives. True, He has said that the man who will not work shall not eat, but that does not teach us that man must support himself. No man on earth "earns his own living." No man can earn a living. Life is too precious a commodity to be bought with money, or earned by human labour. Life is a gift. God "*giveth* to all life, and breath, and all things." The occasions when He gives us help, when it is manifest that we are unable to do anything for ourselves, are to show us that even where we are most active we simply gather up what He showers down. Now when Christ's followers rise to their privileges as "workers together with Him," realising that He was on earth as a representative Man, showing what every child of God ought to do when occasion calls for it, the world will see that there is something better than what this world can give. They will not all believe, but the work that God

designs for the world will speedily be accomplished. They will see that poverty does not handicap a man of God; that the expression “rich in faith” is not an empty phrase; and that the poor Christian can do what the wealthy worldling cannot. How to give with nothing is the lesson that God teaches, for He takes the things that are not, when He has a great work to do.*BEST April 3, 1899, par. 2*

Therefore let us know that a great need only magnifies God’s gift. Instead of despairing when we cannot see the way to accomplish a necessary thing, remember that Christ Himself is the way. Yea, He is a “new and living way.” With Him at hand, knowing His real presence, we do not need to be worried over “ways and means.” When the Lord asked Philip how they could buy bread for the multitude, Philip might well have answered, “Lord, Thou knowest, for Thou art the Bread.”*BEST April 3, 1899, par. 3*

E. J. WAGGONER.

April 17, 1899

“The Water of Life” The Bible Echo 14, 16.

E. J. Waggoner

Some one will say, “I thought it was spiritual water that Jesus offered; I didn’t suppose He meant to be taken literally.” So it was spiritual water that He offered; even as the water that flowed from the rock in the wilderness, to the refreshing of thousands of thirsty men and cattle, was spiritual drink. The spiritual is not imaginary, but very real. It is only by the things that we can see, that Jesus makes known to us the reality of the things that we cannot see. Everything that God has created is designed to teach us the reality of the redemption that is in Christ Jesus; “for in Him were all things created, in the heavens and upon the earth, things visible, and things invisible, whether thrones or dominions principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.” *Colossians 1:16, 17*. He is the image and the fulness of the invisible God, and is wholly spiritual; therefore everything that comes from Him, and is in Him must be spiritual. *BEST April 17, 1899, par. 1*

Did you never drink water from the same Source that the Israelites drank from in the desert?—No one ever drank water from any other source. God is “the fountain of living waters.” *Jeremiah 11:13*. Stop a moment, and think where the water comes from that you drink. It comes from the earth, from springs, or wells that have been dug. Now when you see a spring of water gushing forth from the rocks, you see just what the children of Israel saw in the desert. They did not see Christ, and few of them ever believed that He had anything to do with providing it. They died in unbelief. They saw no more than you see when you drink water from a spring or a running brook. *BEST April 17, 1899, par. 2*

Can you not see back of that well or spring? Do you not know that the spring is only the aperture whence the water emerges; it does not furnish the water, any more than does the tap in your bath room. There are bodies of water stored up in the earth, yet the earth does not produce it, and if it were not continually replenished, the

stock would be exhausted. The clouds, however, pour out water abundantly upon the earth, and so we have a constant supply. The streams flow on in undiminished rate year after year. But the clouds do not manufacture water; they are simply floating bodies of water gathered together by evaporation and condensation. The earth supplies the clouds, and the clouds supply the earth. You say therefore that there is no new supply of water, but only that which was the beginning. *BEST April 17, 1899, par. 3*

That which was in the beginning, however, was from Christ, “who is the Beginning.” *Colossians 1:18*. That which was from the beginning, was the Word of life. *1 John 1:1*. Out of Eden there went a river, which, unlike any rivers now on this earth, divided into four parts, going toward the four points of the compass, and so watering the whole earth. That Eden, with its tree of life, is now in heaven, God’s dwelling place. There, from the throne of God, flows the pure river of water of life, clear as crystal. *Revelation 22:1*. It is from this river of God’s pleasure (Eden) that God allows those to drink, who seek shelter under the shadow of His wing. *Psalms 36:7, 8. BEST April 17, 1899, par. 4*

As that river, flowing right from God’s dwelling place from God Himself furnished moisture to all the earth, even so it is still. “Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water. Thou preparest them corn, when Thou hast so provided it.” *Psalms 65:9*. So the water that refreshes the earth, and gushes forth from it to renew the life of mankind, is direct from God Himself. We never drink a glass of water without unconsciously complying with Christ’s invitation, “If any man thirst, let him come to Me, and drink!” But because men do not realise whence the water comes, they do not receive the fulness of life that is in it. They drink unworthily, not of faith, not discerning the Lord. *BEST April 17, 1899, par. 5*

E. J. WAGGONER.

May 29, 1899

“Satan’s Ambition” The Bible Echo 14, 22.

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“I will sit also upon the mount of the congregation in the sides of the north.” Literally, “in the uttermost north.” Everybody knows that the farther north he goes, the higher the north star appears. From this each can learn that if he stood at the north pole, north would be directly overhead. North, therefore, is up. God is “the Most High,” and therefore He dwells “in the uttermost north.” His dwelling-place is “the high and holy place.” *Isaiah 57:15*. “Great is the Lord, and greatly to be praised in the city of our in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north [literally, “the uttermost north”], the city of the great King. God is known in her palaces for a refuge.” *Psalms 48:1-3*. *BEST May 29, 1899, par. 1*

“Promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge; He putteth down one, and setteth up another.” *Psalms 75:6, 7*. Promotion comes not from the east, the west, nor the south; therefore it must come from the north; and since God alone is Judge, to lift up and to put down, it follows that He dwells in the north. There alone is where promotion comes from. Therefore when Lucifer thought to occupy the north, he meditated an impossibility, for he could not get there without being drawn up by the Lord of hosts. *BEST May 29, 1899, par. 2*

There is a mystery about the north. This is true even of this earth. The Hebrew word rendered “north” signifies secret, hidden. What is this attraction—this drawing power? It is God. Every manifestation of force is but the working of God. Christ said of His crucifixion, “I, if I be lifted up, will draw all men unto Me.” *John 12:32*. By the cross of shame and humiliation He was lifted up to the right hand of God,—up to “the uttermost north.” The power therefore by which God draws all things, by which the worlds are kept in their places, is the power of the cross. All creation, the whole universe, preaches the cross. Every manifestation of attractive energy tells us of the power of the cross to save us from sin. The way to the Highest is the way

of the cross. If we humble ourselves to the death of the cross, we may even now dwell in the “secret place of the Most High,” and “abide under the shadow of the Almighty.” For “the secret of the Lord is with them that fear Him.” *BEST May 29, 1899, par. 3*

“How art thou cut down to the ground, which didst weaken the nations!” Righteousness is strength; sin is weakness. Satan, the adversary, once Lucifer, the light-bearer, brought sin into the world, and all sinned. By sin man lost his dominion. It was not arbitrarily taken from him, but he could not hold it any longer. He lost his power to rule. He could not rule himself, and so could rule nothing. Then “when we were yet without strength, in due time Christ died for the ungodly.” *Romans 5:6*. Satan weakens us, but it is our glorious privilege to “be strong in the Lord, and in the power of His might.” *Ephesians 6:10*. Christ, the meek and lowly One, is given to us, and He is “the power of God.” He has conquered, and in Him we have “power and authority over all devils.” *Luke 9:1*. One of the most blessed of all the words of comfort is the assurance that by faith we may be “made strong” “out of weakness.” *Hebrews 11:34*. *BEST May 29, 1899, par. 4*

E. J. WAGGONER.

June 15, 1899

“The Labour Struggle” The Bible Echo 14, 24.

E. J. Waggoner

The following is taken from a leading daily paper:-*BEST June 15, 1899, par. 1*

The Trust system in America has attained gigantic dimensions since the close of the Spanish-American war. So rapid has been its growth and so widespread its operation during the last year that a complete change has been brought about in the industrial system of the United States. Today in America all the chief industries of modern life, except farming and banking, are concentrated into the hands of fifty-four great combinations, controlling between them some three hundred and sixty-six million pounds of capital. Such enormous aggregations of wealth and the power that wealth brings in the hands of a few may seem to be a direct menace to labour all the world over. But the amalgamation of millionaire interests promote as nothing else can the real solidarity of labour.*BEST June 15, 1899, par. 2*

And when millionaire interests are consolidated, and the solidarity of labour secured, what will be the position? Each will form a powerful army, and there will be war to the death. “Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces.” *Isaiah 8:9. BEST June 15, 1899, par. 3*

The Scriptures recognise that there will be oppression of the poor by the rich in the last days. But the Lord judges the cause of the poor. In this is their only hope. “Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.” *James 5:4*. The Lord hates oppression, but when the labourers organise, that they may oppress their oppressors, they take their case out of the Lord’s hand. He cannot approve or support their course.*BEST June 15, 1899, par. 4*

“Shall men sit down tamely then under oppression?” If they commit their cause to God they may be quite sure that all that God can do for them will be done. “Be patient therefore, brethren, unto the coming of the Lord.” “For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts [the Lord of sabaoth] Himself; and let Him be your fear, and let Him be your dread.” *Isaiah 8:11 13*. Labour organisations may have good objects, but they often work hardships on those whose interests they seek. There is only one Union which will never fail to secure its objects, and which will never work an injury to its members, its resources are sufficient for every struggle, and no applicant for membership is refused. “And the glory which Thou gavest Me I have given them; that they may be one, *even as we are One*: I in them, and Thou in Me, that they may be made perfect in one.” *John 17:22, 23*. *BEST June 15, 1899, par. 5*

E. J. WAGGONER.

June 24, 1899

“The Baptism of Fire” The Bible Echo 14, 25.

E. J. Waggoner

The words of John the Baptist to the Pharisees and Sadducees among the crowds of Jews assembled on the bank of Jordan were these: “I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.” *Matthew 3:11, 12*. The record in the third of Luke is the same. *BEST June 24, 1899, par. 1*

We have here two classes of people brought to view,—the wheat and the chaff; and likewise we have two treatments mentioned,—the baptism of the Holy Ghost, and the baptism of fire. The two baptisms are as distinct as are the two classes of people. As the question concerns only the baptism of fire, we shall consider that alone. *BEST June 24, 1899, par. 2*

It would seem as though the text itself should be sufficient to give a good idea, if not to settle the question, as to what is meant by the baptism of fire. Having stated of Christ that He will baptize with fire, it says that He will burn up the chaff with unquenchable fire. This sets us on the right track; let us see how perfectly the figure fits the final destruction of the wicked. *BEST June 24, 1899, par. 3*

In the first place, it must be borne in mind that “baptism” always and everywhere means immersion, and that only. “Baptism” of a whole congregation with a quart of water was a thing unheard of for the first two or three centuries after Christ. John baptized in Ænon near to Salim, “because there was *much water* there.” *John 3:23*. It would not require as much water to “baptize” a thousand people according to the papal perversion of the ordinance, as would suffice to quench the thirst of half a dozen men. Without going further into detailed proof, let it be remembered that whenever a person or thing is said to be baptized in any fluid substance, the person or

thing baptized is wholly enveloped in the substance.*BEST June 24, 1899, par. 4*

Let the well-known fact also be borne in mind that it is the nature of fire to consume and destroy that which is cast into it. This is its nature, and it will also do so unless the thing is immediately removed after being cast in, or else the fire is quenched before it can begin its devouring work. But if the fire is so great and so fierce as to be unquenchable, then there is no hope of saving anything that it has enveloped. Especially is this so when the substance cast into it is as combustible and as light as chaff, to which the wicked are compared.*BEST June 24, 1899, par. 5*

Now read *Revelation 21:8*: “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.” *Revelation 20:14, 15* also speaks of the “lake of fire.”*BEST June 24, 1899, par. 6*

This lake of fire will be at the time when “the elements shall melt with fervent heat” (*2 Peter 3:10*), and the earth shall be “clean dissolved” by the fire of destruction. See *Isaiah 24:19*. When the earth is melted with the intensity of the heat, there will be indeed a “lake of fire,” into this the wicked, as chaff, thorns, and worthless branches, will be cast, and burned up. They will literally be immersed in a lake of liquid fire. And this is the “baptism of fire,” for which some earnest but misinformed souls sing and pray.*BEST June 24, 1899, par. 7*

Baptism in water is for the remission of sins, and so it is sometimes referred to as washing away sin. See *Acts 22:16*. Consistently with this idea, the baptisms of fire for the purpose of washing away sin; but there is this difference; the baptism by water is for the remission of sin and the salvation of the individual; but the baptism by fire is for the destruction of the sin and of the individual upon whom it is found. It is this that is brought to view in *Isaiah 4:3, 4*:*-BEST June 24, 1899, par. 8*

“And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is

written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”*BEST June 24, 1899, par. 9*

This is the time when “whomsoever was not found written in the book of life [“written among the living in Jerusalem”] was cast into the lake of fire” (*Revelation 20:15*); the time of the melting of the elements with fervent heat, in the day of judgment and perdition of ungodly men (*2 Peter 3:7, 10*), when “the inhabitants of the earth are burned, and few men left.” *Isaiah 24:6. BEST June 24, 1899, par. 10*

At that time the filth of the daughters of Zion shall be washed away, and the blood of Jerusalem purged with fire. The earth will be cleansed from the curse of sin. Before that time all will be given a chance to wash themselves from sin in the blood of the Lamb; on such the second death-the lake of fire-will have no power. But those who refuse the gracious offer will have to be baptized when the time comes for this to be done, those who have fully identified themselves with sin, and who are permeated with it, will necessarily be destroyed by the same fire which removes it from the earth.*BEST June 24, 1899, par. 11*

E. J. WAGGONER.

“The Dust of Pharaoh” The Bible Echo 14, 25.

E. J. Waggoner

When Moses chose to suffer affliction with the Israelitish people rather than to accept the throne of Egypt, the popular verdict, we can well understand, was that the young man had thrown, himself away. His name must have been a by-word in the court for all that was foolish and fanatical. But the Scripture says that “he had respect unto the recompense of the reward.” His choice was not a blind one. He weighed both sides, and decided that the honour of being a Pharaoh was not to be compared with the glory of sharing the reproach of Christ.*BEST June 24, 1899, par. 12*

After his death, Moses was raised to life, and he appeared with Christ in glory on the mount of transfiguration. We know, therefore, that he now lives in the City of God, amidst glories that human eyes have never seen. What about the Pharaohs, amongst whom he might have ranked for a few years? They are but dust. Some have been discovered in recent years, and may be seen in museums for a small entrance fee. An incident that occurred several years ago is thus related:-*BEST June 24, 1899, par. 13*

“Brugsch Bey, the famous explorer of the tombs of ancient Egypt, who discovered the mummy believed to be that of the Pharaoh who oppressed the Israelites, recently found another mummy, on the coffin of which was the royal cartouche, indicating that the body was that of one of the Pharaohs. He was delighted with his discovery, and with great care packed it up for conveyance to Cairo. On arriving at the railway station, he was directed to have his ‘luggage’ put in the luggage-van. The Bey was concerned about its safety and insisted on its going in the carriage with him. The officials consented on the condition that the fare was paid as for a living passenger. Brugsch Bey accordingly paid Pharaoh’s fare, and the mummy went in the passenger coach. At the custom-house of Cairo a new difficulty arose. The custom officers demanded duty. The Bey explained that the package was the mummy of a Pharaoh, and that no duty could be levied upon it. But the officers were convinced that it might be made dutiable under some category, and they searched their list for a suitable class. Finally, they decided to charge for it as dried fish, on which a duty is imposed. The Bey scorned to contend about the small charge involved, and the mummy having been weighed and the duty paid, the dead body of Pharaoh entered the capital of Egypt as a package of dried fish. With such contempt did they treat the body of a potentate, who, in his lifetime, doubtless received the homage of all who came into his presence. In his case with startling force were the words of the prophet fulfilled that the terrible ones shall be despised and shall become as chaff. *Isaiah 29:9.*”*BEST June 24, 1899, par. 14*

E. J. WAGGONER.

